A U M

Let us live happily, then, not hating those who hate us! Let us dwell free from hatred among men who hate us!
—DHAMMAPADA.

THEOSOPHY

Vol. XXIII August, 1935 No. 10

AFTERMATH

VIII

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize. . . .

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of truth and an ever growing knowledge.

—H. P. B.: *First Message to American Theosophists.*

THE Message from which the above extract is taken was sent to the first active Convention of the "American Section of the Parent T.S., in April, 1888. Its framework of precedent and attendant circumstances should be weighed by open-minded students of to-day desirous of understanding the present situation in the Theosophical Movement.

The Parent T.S. was organized in 1875 as a wholly *democratic* body—as its original By-Laws show. By April, 1885, it had become a one-man conglomerate of "Branches", ruled by Colonel Olcott, the "President-Founder", and a "General Council" ap-

Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors, THEOSOPHY.

pointed by himself, its members subject to dismissal at his will. At that time one of the Masters of Wisdom characterized the Society as a "soul-less corpse". H.P.B. had been disgraced before the world by the Coulomb charges; the Convention at Adyar in December preceding had refused to defend her, or even to make public declaration of confidence in her *bona fides*. Why? Because Col. Olcott, Mr. Sinnett, Mr. Hume, and those under their influence themselves believed H.P.B. to be an irresponsible medium, deliverer of bogus as well as genuine Messages from the Masters.

Followed two years of unrelieved chaos. H.P.B. resigned as "Corresponding Secretary", left Adyar, went to Europe, and from there to England—deserted, so far as the leaders of the T.S. were concerned. Judge started his *Path* in April, 1886, and labored with might and main to restore the prestige of H.P.B., still further blasted by the full *Report* of the Society for Psychical Research, issued in December, 1885. He literally *resurrected* the T.S. in America, restored its Objects to currency, the teachings of H.P.B. to study by the Fellows. Insisting on a return to democratic principles of government in the Society so far as America was concerned, and backed by H.P.B., Judge forced a grudging assent by Col. Olcott who had already found that the T.S. without H.P.B. *was* a soul-less corpse indeed. Foreseeing the inevitable conflicts to come, Judge pressed for the organization of an "Esoteric Section" or School which should consist only of those F.T.S. who would voluntarily pledge themselves to full devotion to all three of the Original Objects of the T.S., and to study and apply in their own lives the Theosophy of H.P.B. and *her* Masters. The T.S. was ostensibly a democratic body, the "E.S.T." was *not*. Nor was it an autocracy—it was a *School,* and the relation between its members and H.P.B. was the relation of pupils to a chosen Teacher. The "E.S.T." had nothing whatever to do with the government and conduct of the T.S., and was in no sense a political body. The Message from which we have quoted had in view the then past, the then present, and the then future.

Early in 1895 Mrs. Besant seceded from the "E.S.T.", formed an "inner group" of her own, and, in conjunction with Col. Olcott, undertook to drive Judge out of the T.S. The Convention of the "American Section" of the T.S. withdrew from the society in April of that year, adopted as a name "The Theosophical Society in America", to distinguish it before the world from the Olcott-Besant society, and drew up a democratic constitution for its own independent government.

Judge died early in 1896. All students should weigh what followed. On the Olcott-Besant side, Mrs. Besant withdrew the "Instructions" of H.P.B. from the "E.S." ruled by her; published those "Instructions" in grossly mutilated form in violation of her original Pledge; took new pledges to *herself* from, and issued *her own* "Instructions" to, her "E.S." members. Olcott, in full accord, had the Objects and the Constitution of the T.S. altered to correspond with the working alliance between Mrs. Besant and himself. At his death Mrs. Besant, "in the name of the Master", asked and was given the same despotic authority over the T.S. that she had long exercised in the "E.S.", which had become, under her control, her "papal guards" in the political dominance of the T.S. In previous papers we have noted the results of her triple subversion of Theosophy, of the "E.S.", of the T.S. and its Objects—all in the names of the H.P.B. and *her* Masters.

On the other side, we have seen how Madam Tingley was foisted on the members of the T.S. in A., in *Judge's* name; how she became in the same way "Outer Head" of its "E.S.T." which she changed to "Lodges of Light" with pledges to *herself,* "Instructions" of *her own,* "Messages" through *herself;* and how, at the Chicago Convention of 1898, she absorbed the "T.S. in A." into her own "Universal Brotherhood", with a Constitution giving her absolute control over that body as well as her "E.S."

Scores and scores of psychics and casuists had, during the early centuries of Christianity, usurped the place and the teachings of Jesus. Their fierce internecine polemics had not only subverted the Message and the Mission of Christ; they had destroyed utterly the Gnostic and Neo-Platonic Schools; had gone far to dig the grave of the great Roman Empire; and, finally, had carried the welter of conflict to splitting point, a line of cleavage which resulted in the Eastern and Western Empires, the Eastern and Western Churches. All liberty of thought, all freedom of conscience, were suppressed for a thousand years—in the name of Christ and his Gospel. All political freedom, all security of life and property vanished from the social world as their counterparts from the theological.

The casuists and psychics of the Theosophical Movement of our own times have followed the same down-hill path, while in the social and political arena the same phenomena are everywhere in evidence. Is the world moral and the world social to reproduce the same catastrophe as destroyed the Græco-Roman civilization? No one can study the lessons of history, no Theosophist can study

the warnings, the prophecies, of H. P. Blavatsky and her Masters, without observing the dual possibilities of this transition period. The disasters of the past did not produce themselves: they were caused and precipitated by leaders and followers who wrecked in a few generations what had taken a millenium of creative wisdom to build. The story of the Theosophical Movement of our times is limited to less than three succeeding generations, to a comparative handful of those at all interested, to scarcely a score of prominent figures. As accurately as a map drawn to scale can picture millions of square miles with their containment—so does the course of the Movement since 1875 graph the topography of all the past, the lines of coming cleavages and upheavals. It is not, then, with named individuals, great or small, that students should be concerned, for, like the names of mountains, rivers, towns, and their webs of intercommunication, all these are but words for centers of forces working towards future good or evil fortunes for mankind. But names have to be used if what is done and recorded is to be intelligibly recounted, intelligently studied.

Madam Tingley died July 11, 1929. Her passing preceded that of Mrs. Besant by four years, the latter event occurring September 20, 1933. We have seen that the same claims of Occult preferment were made for Mrs. Besant's successors, Mr. Arundale and Mr. Jinarajadasa, as Mrs. Besant had made for herself in the first instance. So in the case of the Point Loma society, esoteric and exoteric—Dr. G. de Purucker but repeated the precedent of the "Tingley succession" itself. As before, there was first a secret conclave at which and to which the staged performance was presented. As soon as possible, to-wit, under date of July 29, 1929, a mimeographed Letter, subsequently printed, was circulated, containing the opening "revelation" of the new pontiff. It is headed:

> "TO MEMBERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD: AND TO MEMBERS OF THE E. S.:"

We can, of necessity, but briefly quote from this illuminating document—illuminating in quite another than its intended sense. Dr. de Purucker says:

> "I have been so near to our blessed K. T. for so many years, and she trusted me so fully, that better than anyone . . . I am able to speak as I do from my own intimate knowledge of her plans for the glorious future of our Society. . .

"All the Comrades here feel a supreme confidence in the future, for they know that the Work is fully safeguarded, and thanks be to the immortal gods! they trust the one who now assumes the reins of government in the line of succession from H.P.B., W.Q.J., and K.T. . . .

"In assuming the heavy burden of responsibility that has devolved upon me by K.T.'s appointment of me to succeed her . . . I realize that, due to the work of our blessed K.T., more even than to the work of my two previous great Predecessors, our members have been trained, taught to reflect and to have an intuitive realization of what the Theosophical Movement means, not only to ourselves, but to Humanity."

Those who are familiar with the glowing promises spread broadcast at the time of Madam Tingley's "Succession", will recognize the same heraldic knots tied in Dr. de Purucker's first Letter. The quoted remarks are followed by oft-repeated laudations of "our blessed K.T.", all so aimed as to rebound and redound to the glory of *her* "blessed Successor"—Dr. de Purucker. Thus, on the third page of his Letter, he carries these pæans to their proper climax—himself:

"Even as were my three great Predecessors, so am I, utterly devoted to the Cause of the Great Ones. . . .

"Thrice recently, before and since the passing of K.T. has one of the Great Teachers been with me here in Lomaland. I will open my heart to you and tell you something. The two Masters who originally founded the Theosophical Society, and who are the Chiefs of the E.S., are still working with the Society both inner and outer, and for it. . . . Each of these two has progressed far along the Path of Initiation since H.P.B.'s days, . . .

"I have seen and conversed with Master M within this last month, and twice has Master K.H. been in my office, once alone, and once with a chela, who said not one word, but whom I knew to be a Tibetan of high esoteric rank. These conversations are of course a very holy and precious treasure to me, and in them I was shown the future of the Society, what to expect and what to look forward to; and I again pledged myself in a manner of which I may not speak, but which I feel it my duty to tell you of. . . .

"I have opened a little to you the door that was opened to me. I hereby give you my full confidence and trust, and assure you that even as you will be loyal and devoted to me, your Leader and Official Head, and your Teacher of the E.S., so shall I be utterly devoted and true to you. May the sublime Light of the Great Lodge, the Light of the Tatha-

> gatas, burn in your hearts and minds, and lead you into ways of peace.
>
> "Written in the Masters' names, and under the authority that has devolved upon me, this twenty-ninth day of July, 1929, according to the current calendar, at the International Theosophical Headquarters, Point Loma, California."

This grandiloquent Letter was received and read by the membership, for the most part, with the same credence as had followed the like pronouncements issued by and on behalf of Madam Tingley in 1896. As a psychological phenomenon it is but a repetition of Mrs. Besant, of Mrs. Alice A. Bailey, of Mrs. Alice L. Cleather, of "Blue Star", Dr. Dower, James M. Pryse and others of varying degrees of notoriety within the area of the Theosophical Movement of our times. Each generation witnesses similar assertions made in the name of everything and everyone representative of the highest ideals of humanity. Dr. Buchman, Mrs. Eddy, Brigham Young, scores of Spiritualist mediums, as well as almost every founder of every Protestant sect in Christendom, have all made claims of familiarity with what those who gave heed to them regarded as transcendental characters and subjects. All these have but followed in the path of the Roman Catholic pontiffs, who are themselves, psychologically, "but reflexed images of human types which had existed ten thousand years before."

Were such human types what they claim to be, and are believed to be by their followers, then each of them is a veritable *Avatar*. If so, then the interminable and, in the end, ferocious conflicts of dogma and conduct to which they give rise, the ruin of civilizations and the engulfment of whole races of mankind—are all due to and part of the scheme of things as planned and managed by these assumedly Divine rulers, instructors, successors and authorities; mankind but the pawn of these variously entitled "gods." If, on the other hand, these claimants are but megalomaniacs, human beings afflicted with "delusions of grandeur", and if, perchance, there have been genuine Incarnations of perfected Beings—then the nature of the "War in Heaven" as reflexed here on earth becomes a study in the operations of Karma, the working out of the antithetic tendencies in "human nature."

Like the others, Dr. de Purucker leaves no room for doubt, for question, for investigation, so far as he is concerned. What he asserts rests, naked and unashamed, on his *ipse dixit*. "Take it or leave it": the only alternative offered in all such cases is acceptance or rejection *in toto*. To this eventuality must come every asser-

tion, by whomsoever made, which reposes upon Authority. Translated into terms of psychological action and reaction, any claim soever to Spiritual Authority must necessarily repose, so far as the believer is concerned, on unquestioning faith—for to doubt, to question, to demand evidence, is necessarily to put oneself in opposition, in "rebellion" to the Authority. History, sacred as well as profane, is written in blood—the blood of rebels and of martyrs.

Did Krishna, or Buddha, or Christ, or any Master of Wisdom, live to invoke Authority over the ignorant and credulous—or, to arouse and direct mankind to the God within themselves? If assertions on the one hand, and belief in the assertions on the other, are the road to human amelioration, enlightenment, and emancipation—what need for philosophy, for science, for history, for reason, for conscience, for education in any department of human consciousness except the capacity for faith in authority, in Apostolic Succession? Surely, it requires but little observation, slight reflection, for any man, let alone any Theosophist, to see that the two paths indicated by all history lead in opposite directions. The whole record of the Theosophical Movement down the ages shows in which direction the great Teachers would have mankind travel. And as certainly the whole history of religion shows the opposite path inculcated by the fanatic, the false prophet, the claimant to Spiritual Authority over the mind and conscience of the race.

As was indicated in the preceding chapter of this series, not all the members of the Point Loma Society accepted blindly the first Encyclical of Dr. de Purucker. Others, as the succession of Letters flowed in a steady stream, also had their doubts strengthened instead of dissipated, so that a silent trickle of departures commenced, as had been the case after the "Succession" of Madam Tingley. One has but to follow the files of the magazines issued at Point Loma during the years from 1896 to date to observe how names appear in the rosy light of laudatory personal mention, then pass into occultation as the recipients of these flattering notices withdrew from the fold.

Under date of September 1, 1929, Dr. de Purucker issued the second of his Letters, as tell-tale in its own way as the first had been. He says:

> "The spiritual and intellectual forces pouring through me from the Great Lodge at times seem almost to tear into pieces the fabric of my being, so strong are they; . . ."

Dr. de Purucker makes plain the centralization of these "tearing forces", for he says:

> "Point Loma of course will be the General Headquarters of the Theosophical Society, and will be the official residence of the Leader and Official Head, who is, as you know, the Supreme Head of the Society."

The use of the "tearing forces" is, he says, to be modified by a new Constitution for the Society:

> "This Constitution I hope before long to remodel in some details, so that it shall be more elastic than it has hitherto been, and will be of a character less esoteric than K.T. found it very needful to make it when she framed it."

The "Constitution" adopted at the Chicago Convention of 1898 gave Madam Tingley irresponsible unrestrained control over every member, every Lodge, every officer of the "Universal Brotherhood and Theosophical Society." It was "very needful" indeed, and by it the membership was effectively "framed"—so effectively that to the hour of her death no voice could be raised in question or opposition. For thirty years the society as such existed in name only. Her biography is its history.

The new Constitution was submitted to the membership for ratification in the *Forum* for October, 1929, accompanied by an appeal signed by Mr. Fussell as Secretary. In urging its adoption, Mr. Fussell informs the members that the old Constitution was "radical indeed in character", but that "a new era has dawned—an era of construction, which calls for a document of different scope, of broader latitude." He concludes:

> "It is a New Cycle, Comrades, upon which we are entering. The opportunities that lie before us are greater than any of us have yet dreamed possible. Let us, therefore, with new enthusiasm, and high hope, with renewed loyalty and devotion to the Great Teachers, the Masters who founded the present Theosophical Movement, and to their Messengers, H.P.B., W.Q.J., and K.T., now give our whole-hearted allegiance and support to their Successor, our present Leader and Chief, G. de P."

That whole-hearted allegiance and support was duly given, the new Constitution ratified, and the "New Cycle" entered upon. The "different scope, of broader latitude", afforded by the new Constitution, can be best exemplified by some of its own provisions. Thus:

> "The Leader shall be the Executive Officer of The Theosophical Society.
>
> "The Leader shall have the power to declare the policy and in general to direct the affairs of The Theosophical Society.

> "The Leader shall have right, power, and authority at any time to take such steps or measures as in his judgment shall be necessary for the safeguarding of the best interests of The Theosophical Society.
>
> "The Leader shall have the power to remove from office any officer of The Theosophical Society when the Leader shall deem such action to be for the best interests of the Society."

Dr. de Purucker's second Letter and the following ones were all "Written in the Masters names", etc. Of these Letters, the first eight were sent out in special and separate form; succeeding issues down to date have been included in the contents of the *Theosophical Forum*.

Turning to that publication, its monthly issues picture the enthusiasm with which the bulk of the membership responded to Dr. de Purucker's appeals. Its contents, in matter and in tone, image the policy and methods of the "Supreme Head", both in dealing with the "faithful" and with those sought to be brought within the fold. The first number is given over to official declarations by Dr. de Purucker, to his biography, to a report of memorial services for Madam Tingley—and to the "conferring of degrees" by Madam Tingley's "Theosophical University" at the conclusion of the memorial pageant. Pretty nearly every "Esotericist" then resident "on the Hill" was included in this bestowal of putative titles by the putative "university." Amongst the rest, Mr. Fussell was further honored with the degree of "D.THEOS." In subsequent issues of the *Forum,* note is made of similar largess bestowed on both old and new members. The first page of the *Forum,* after its first number, carried the name "J. H. Fussell, D.THEOS." as Associate Editor, and with meticulous care the various titles conferred on old members and similarly honored new ones were duly repeated each time occasion arose. It was always G. de Purucker, "D.Litt.", and J. H. Fussell, "D.Theos." Beginning with its issue for December 15, 1933, however, the *Forum* dropped from its title-page the "D.Litt." after the "Leader's" name, the "D.Theos." after Mr. Fussell's; similarly with others—"and thereby hangs a tale." During the four years' period from 1929 to 1933 the course of the *Forum,* the current of activities which it faithfully reflected, show that the true title applicable, the "degree" generously earned by all, from "Dr." de Purucker down to the least endowed, should be that of M.A.S.—"Mutual Admiration Society."

The backlash of this extravagant and prolonged career of mu-

tual adulation produced such defections from the society and such caustic criticisms from independent Theosophists and from members of other theosophical societies to which Point Loma made prolonged appeals for "fraternization", that the "Supreme Head" felt impelled publicly to request his followers to abstain from these manifestations—and himself, with Mr. Fussell, set the example, as indicated. In this respect, at least, Dr. de Purucker and his aides, after having fallen into the same pit as Mrs. Besant, Mr. Leadbeater and their shadows, learned a lesson which the Adyar leaders and periodicals have yet to profit by.

In the first number of the *Forum,* as he had already intimated in his second Letter, Dr. de Purucker's claims and policies are stated by himself publicly, in the form of question and answer as delivered at a meeting held August 4, 1929, shortly after the death of Madam Tingley.

Replying to the question, "What is to be your policy as the new Leader and Official Head . . . ?"—Dr. de Purucker replied:

> "I have a very definite policy—a clear-cut one, which is not my own, in a sense, but which has been put upon me as a sacred trust to carry out, and which I have taken into my heart and mind and will carry out; and therefore in that sense it is my own. Who put it upon me? Katherine Tingley.
>
> "You may know that we have a line of successorship in the Theosophical Society which is different from anything else in the world. Christianity in its early years had somewhat the same idea, which it called and still calls the Apostolic Succession, that is to say, that Teacher succeeded Teacher, or Leader succeeded Leader; but the *spiritual* aspect of this true system died out very quickly in the Christian Church and in the very early history of that ecclesiastical society.
>
> "But it has not died out among us, and may the immortal gods prevent that it ever die out, because it is based on a spiritual fact or operation of Nature. . . .
>
> "Of course when the Apostolic Succession, as it actually took place in the Christian Church, became a mere form, a mere matter of election to the office of Teacher, or mere appointment, the light, or what there was of the Divine Light, was gone; and consequently, the Apostolic Succession in the Christian Church is but a whited sepulcher filled with the ideals of men long dead, ideals which have left, as it were, but their aroma in the whited sepulcher. . . .

> "So then, the corner-stone of my policy is the handing on of the light: undimmed, pure, and brilliant as I have received it. As I have received it, so shall I pass it on."

It meant nothing to those who accepted his claims, that precisely the same assertions were made by Mrs. Besant, by Madam Tingley, by numerous lesser known worthies within the area of the Theosophical Movement, not to speak of the countless identical asseverations of Divine Authority in the Christian and all other religions save only Buddhism. It meant and means nothing to them that the Divine Authority vested in one is a repudiation of the same Authority as claimed by all others. It means nothing to those infected with belief in the notion of Apostolic Succession that they are witness of this chaotic conflict of rival claims and claimants all down the ages. It means nothing that such claims involve fundamentally the denial of the teaching and example of the very ones in whose great Names this successorship is claimed, this obedience to Authority demanded.

Aside from the specific statements hitherto quoted from H. P. Blavatsky and Wm. Q. Judge, hundreds more could be cited which, to the rational mind, make the gulf between the "Successors" and the true Teachers as impassable as the chasm between the Church Fathers and the precepts and practice of Christ. What does all this spell but the fact that before our eyes the great Mission of H. P. Blavatsky has been and is being travestied and perverted into a welter of theosophical religious sects? Behind all the successors and their believing followers in all these societies lies the irreconcilable conflict of ideas that have rent mankind ever since the beginning of *Kali Yuga.* The breach traces back to fundamental misconceptions of the Eternal Verities. If the "Three Fundamental Propositions" of *The Secret Doctrine* are true, then "Apostolic Succession" in any guise is "the dark shadow" against which the Movement itself as well as every individual Theosophist has to struggle.

The unbroken history of the race, and beyond that all tradition, show that the Shadow has blotted out the Light following each recurrent presentation of the Wisdom-Religion, so far as mankind at large is concerned—show that every great Message has been turned into a Scripture, every renewal of the Movement perverted into a religion, every Messenger parodied by would-be "Successors."

Mrs. Besant and Madam Tingley as "Successors" were but puppets of past Karma, as their still more feeble successors, "Dr." Arundale and "Dr." de Purucker, are but animated echoes of the

ancient errors of Atlantean days—errors which, since we all shared in them, we have all to face at each cyclic reincarnation; errors that, though each personifies them, are attributable neither to "Successors" nor believers, but to the fundamental fallacies to which leaders and led alike fall heir and victim from their own past.

Mrs. Besant and Madam Tingley commanded for a generation the loyalty and devotion of the memberships in the Adyar and Point Loma societies. In both these societies the members of their own free will surrendered their birthright of democracy in the public organizations, their birthright of independence in the respective "esoteric sections." In the one, they agreed blindly and in advance to support the "Leader"; in the other they pledged themselves as blindly and in advance to the revelations of the respective "Successors." In thus voluntarily abnegating their human, their mental, moral and spiritual responsibilities, they publicly registered their failure in true Occultism, their basic misapprehension of the fundamental principles of true Theosophy.

Over against the course taken by leader and led, by Successor and follower, stood and stands the admonition of H.P.B. which we have quoted as the text of this chapter. Over against their respective "esoteric sections" stands the Instruction of H.P.B. to all who might enter her School:

> "An Adept becomes such by his own exertions, by the self-development of his own powers; and no one but himself can effect this work. 'An Adept becomes, he is not made.'
>
> "Otherwise his intuition will never be developed; he will not learn self-reliance, and two of the main objects . . . will be defeated."

The bait used by those who aspire to leadership and successorship —to "popery instead of Theosophy"—is ever the same. That lure is, to quote H.P.B.'s own warning, "promises of quick results and grand achievements, of growth and progress"—and all that the aspirant for "occult preferment" has to do is to "follow the leader", who will open for him the door of the Mysteries. Dr. de Purucker runs true to form, as witness this extract from his second Letter:

> "O! the brilliant, magnificent promise of the future! If I can only infuse into the membership of our Society all over the world, the enthusiasm, the power, the Lodge-force, that is now pouring through me, our successes will be unspeakably brilliant! You will assuredly receive in time some of this Lodge-force; for as I am the intermediary or mediator between the Great Lodge of the Masters of Compassion and

Wisdom and the general membership of the T.S., and more particularly of the E.S.: being the channel through which the Lodge-forces pour: so also am I therefore the Teacher, and will hand on what I may and can to those who prove themselves fit and ready to receive.

"Consequently, it will be my duty as soon as time and strength permit me to do so, to issue new E.S. teachings of a far deeper and more esoteric kind than those which were issued even by H.P.B. or by W.Q.J., or by our Beloved, Katherine Tingley. This I can do for the simple reason that these, my three great Predecessors, never had the opportunity to do what Karma now impels and compels me to do: to besiege the Portals of Destiny and to open a way into the Mysteries, because the members, through the life-work of our beloved K.T., are now ready to hear and therefore to receive what I can give them—an opportunity of incalculably splendid promise which neither H.P.B. nor W.Q.J. nor even K.T. had."

The Abuse of Sacred Names and Terms

Enquirer: . . . many of your Theosophical writers claim to have been inspired by these Masters, or to have seen and conversed with them . . . ?

Theosophist: It may or may not be true. How can I tell? The burden of proof rests with them. Some of them, a few—very few, indeed—have distinctly either *lied* or were hallucinated when boasting of such inspiration; others were truly inspired by great Adepts. The tree is known by its fruits; and as all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward....

Every bogus swindling Society, for commercial purposes, now claims to be guided and directed by "Masters," often supposed to be far higher than ours.

—H. P. B.: *The Key to Theosophy.*

IS DEATH DEFEAT?

WHAT is life in a material form, governed by the laws of Time and Space—what but one continual dying? Consider the physical body. Once launched on its earth-span does it not come under the law of continuous change? Science has established that the particles which go to make up the physical body are undergoing a constant change from birth to death. This change completes itself every seven years, not an atom remaining of those which composed it seven years previously. "The processes of Nature are an incessant borrowing and giving back," says H. P. Blavatsky in her article on the Transmigration of Life-Atoms. Is not this process a continual dying of old particles giving way to new?

Next let us consider the psychic and moral nature which includes the desires, passions and emotions. We know from experience that we are forever outgrowing these. Knowledge, extracted from the experiences of everyday life, grows apace. True, this growth may be very slow indeed for, thoughtlessly, we make the same mistakes over and over again. But life is a great Teacher and if, by repeating our errors we bring suffering upon ourselves, we must sooner or later awaken to the realization that we have been and are slaves to our desires, passions and fears. Then we make a determined stride toward freedom from further slavery.

There is another aspect to this psychic and moral nature, and that is its effect on our environment. In this connection it would be well to read and ponder on what is said about the magnetic fluid that emanates from man to man, and even from man to what is termed "inanimate" objects; particularly when this fluid is thrown off in a blind passion by a living human being!

Realization of our responsibility and the consequent purifying of the psychic, passional and emotional nature certainly means death to the lower constituents of that nature.

Then as to the mind. The process is identical. Ideas and ideals once held, die in giving way to others. What once seemed the *summum bonum* of existence fades into that which is not, and is superseded by better or worse, according to the individual's conceptions of the meaning and purpose of life. Through all this one perceives that there must be a permanent element in man, a Perceiver of all this change. For the mind is but a bundle of ideas in regard to life and we must be something greater, for we can change them and take cognizance of that change. This Perceiver is the real, the

permanent Self, a fact which places man at the head of all evolution. It makes him the superior being in the vast scheme of things, for man alone can perceive the changes going on in his body, his psychic nature and his mind. The animal cannot do this. Only the immortal Ego lives and *thinks,* in the body.

During sleep, in the inner departments of our nature consciousness is unceasingly active. Dreams prove this. In dreams there is never any doubt as to our identity. We live and move on the plane of dreams just as do individuals in the waking state. But beyond the plane of dreams there is a vast realm, the realm of the Thinker who never sleeps. He is the very source of our being. Neither sleep nor death can touch him, or rather *us,* for he is in fact our very Self, the Immortal Ego who takes up life in a body, gathers experience and withdraws over and over again.

At the great change called death, soul and body which have hitherto labored together become separate—a separation which can take place in three ways. Either the body forces the soul to leave, or the soul takes the initiative and looses its hold on life. This occurs when existence has become a burden, and the soul, seeking surcease from pain and sorrow, causes a weakening of the will to live. In the third mode of dying however, it is Spirit which takes the initiative, drawing the soul to itself from above. Inasmuch as death comes to all beings, this latter mode would undoubtedly seem the most desirable. The choice rests with ourselves, but it involves arduous effort; a complete reversal of the usual method of registration of consciousness.

To regard physical existence as the be-all and end-all of life is to make wrong use of the mind. We must adopt the opposite attitude, must posit man as he really is—a spiritual being.

Is death defeat? Natural death never, but the manner in which many a life is lived is a defeat—for the soul. Life is the soul's opportunity to achieve self-conscious divinity, which means, the realization of the Higher Self, one-ness with the Universal Self.

The way to this realization is first to assume that man *is a soul* and make it the ruler of daily life. By this method its presence and power may be proven and once knowing it in oneself one learns to see it in all beings. Knowledge of the soul is not a matter of logic or authority. It is an individual experience to be attained here and now.

Both life and death are forms of the one eternal energy. This one energy represents throughout Nature the principle of continuity manifesting in myriads of forms, present everywhere, in

every atom, whether active or dormant. Forms perish but the Force continues, ever building new forms.

To achieve self-conscious divinity we must live courageously, nobly, divinely, not for ourselves alone but for the benefit and elevation of all beings. The realization of Universal Brotherhood will in time lead to the realization of Spiritual or Universal Self-consciousness.

Once gaining the perception that we are in essence Eternal Spirit, we must perforce arrive at the only conclusion possible, namely, the gradual perfectibility of the whole nature of man. That will be a turning of defeat into victory, when man will not wait for a glory to come, in a dim "hereafter," but through faith and works will express that glory to the best of his ability while embodied in a visible form.

CHRIST, BUDDHA, AND KHOUNG-FOO-TSEE, OR CONFUCIUS

A comparison can hardly be made between the two former wise and spiritual Illuminati, and the Chinese philosopher. The higher aspirations and views of the two Christs can have nothing to do with the cold, practical philosophy of the latter, brilliant anomaly as he was among a naturally dull and materialistic people, peaceful and devoted to agriculture from the earliest ages of their history. Confucius can never bear the slightest comparison with the two great Reformers. Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country, trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind. Intensely Chinese in patriotism and views, his philosophical doctrines are as much devoid of the purely poetic element, which characterizes the teachings of Christ and Buddha, the two divine types, as the religious tendencies of his people lack in that spiritual exaltation which we find, for instance, in India. Khoung-foo-tsee has not even the depth of feeling and the slight spiritual striving of his contemporary Lao-tsee. —*H.P.B.*

AWAKENING

MANY know the *words* thoroughly; they could nearly set the vocal organs repeating the Three Fundamentals and go away, leaving them at it, without the listener being able to tell the difference.

Is this necessarily *knowledge?*

One becomes suspicious of glibness. Before the *reality* concerning which we so facilely repeat the Three Fundamentals, the greatest ease of repetition and expression is only a stumbling. At that point on the Path where Higher Self and Lower Self stand face to face mutually revealed, the best of words are tepid, lending themselves easily to a mere framing of preconceived material ideas.

"Beyond the reach and range of thought," and forthwith to our mind's eye springs a cloudy nimbus whose fringes are lost in the depths of extended space—*outside* ourselves.

"Omnipresent?" Is that some kind of flavor, a colorless coloring matter, diffused through the solid particles of which, in our blindness, the universe still seems to consist?

"Eternal?" Have we here a vague something, enduring through an indefinite multiplication of the kind of minutes, years, centuries, millenia, with which we measure the growth and crumbling of things and thoughts—mostly things.

"Boundless?" Visible space added to imagined spaces plus still more imagined spaces, until the feeble thought staggers and falls by the wayside, no nearer its goal.

We try to reach that which is "beyond the reach and range of thought;" how? By trying to think a little harder than we have ever done before. Whereas thought, our thought, in its very highest reaches, deals only with the creative illusions arising as a necessary field for the Subjective—the power of perception. The more powerful the thought-effort—of thought as we understand it—the more the energy poured into the Great Illusion and the further ourselves from realizing Self only as That which casts outward this mighty magic. Only by reabsorbing all thought into the pure essence, the inviolate potency of the power of thought, is the true origin of all this traced to its lair. By various ways a few men attain this—after having from time to time in many lives and in this, caught the merest veiled glimpse, the shadowiest intimation, of the Real. Yet that Truth lies so close to the lowliest, cut off from understanding by a veil that is a mere breath; thinner than thin, yet as

thick as the extension of all the visible stars; intangibly fragile, but durable throughout the Age of Brahma of the countless billion years.

What shall we say of the shock of understanding? Shall we try to imagine one, delighting comfortably in the emoluments of an assured life, suddenly waking, all this exploding as a bubble, to find himself suspended, formless, nameless, unidentified, in vacant space?

Consider: The two-thirds of our life-sensations consist in the gratification of pride and vanity, which somehow we contrive to do in our own imaginings of our admirable personality, even though that entity be quite devoid of grace in all other eyes. But what man consciously will take any pleasure in posing and posturing before *himself?* Day in and day out we are concerned with food, clothing, or the wherewithal to provide for these. What becomes of this interest when it is seen that food, clothing, and all the rest are but *thought* projected out of Self, thought so firmly held through ages of unfolding as to have become seemingly self existent? Of what attraction are the lusts of the flesh when it is seen that all there is of the real in them is a shadowy inverted perception of the *spiritual* vibration which constructed all these things out of the limitless objective power of Soul Itself?

Back of manifestation remains but the subjective, undifferentiated Infinity, *Chidakasam,* "the bare field of consciousness," its latent thought-creation buried within it. And there is neither matter, nor time, nor space; only this Potency. A simple revelation and yet Mystery infinite, eternal, inescapable as the awful *necessity* that drives worlds again and again into being, again and again undoes them.

Stripped indeed, is the soul of one so seeing; stripped of the false material values; stripped of the eternal urge to escape this or that "evil" and attain this or that "good;" knowing that all escapes from a given pair of opposites are but escapes into some other pair; undesirous of attaining heaven and unfearful of hell; knowing that hells and heavens, Nirvanas and Avitchis, Mahatmas white and Mahatmas black are alike in the Self, of the Self, inescapable from the Self.

Thus one sees the trickery that leads the entrapped mind ever on to secure "punishment" for the malefactor and "reward" for the good—the "good" meaning, to each man, *himself.*

Self, imprisoned by its own power in illusion for the sake of maintaining intellectual existence by contrast, ever pursues objects

of sense which are but the shadow of its own powers; ever thirsts, seizes, lusts, tears, tortures, and mutilates Itself in eternal pursuit of what it already is. From all this ignorance, from all this tantalic pursuit of mirages, he who *sees,* no longer dreams of rescuing "other men." All these "other" men, all this ignorance, all this torture, are but Self. *Self* they are, in himself and part of himself; the self of himself and the self of those selves separate only in the Great Illusion. Only by sacrificing self to the selves does Self emerge free, joyous, self-contained, all these mirages of good and evil fleeing as a mad dream before the morning rays. "The Liberated One," say some, "purifying his desires, expanding his compassion, comes to include all beings within himself." It is not this; this is still separateness. "The Liberated One," say others, "putting aside all personality, all desire for separated existence, merges his being into the All." It is not this. This is still Separateness. Not for containment in words is Eternal Mystery.

What Is the "Daily Initiation"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.—*W. Q. J.*

YOUTH-COMPANIONS' FORUM

WHY is so much emphasis laid in Theosophy on the importance of keeping one's word, his promises?

(*a*) A promise is made to the Higher Self; whether it be to one's own self or to someone else, it is to the same Universal Self. By breaking a promise one is acting according to the lower self, thus strengthening it instead of acting in tune with the Real man. The very act of promising entails the undertaking of that particular thing as one's duty. What better reason, then, could there be for keeping one's word than the performance of one's duty?

(*b*) First of all let us consider what a promise is. The dictionary definition is as follows: "To give ground for hope or expectation. An assurance given by one person to another that the former will or will not do a specified act." How did the promise come to be made? A promise is made for two chief reasons: first, because one owes something; secondly, because of a realization that there is something which ought to be done and one voluntarily assumes to do it. In the first case, it is easily seen why a promise made, because a thing, action, or even thought is *owed,* should be fulfilled. For such a promise is really a duty to be performed. In the second case, the promise is also a duty, although it may be less apparent. If one sees something that should be done and, having the power to do it, he has promised to do it, he has assumed a duty that rightfully belongs to him under the law of Karma.

What would be the effect on all concerned if a promise is not fulfilled? The one who does not fulfill his promise has neglected his duty, no matter how the promise originated. Doing one's duty is vitally important for the good of All; therefore, neglect of one's promises (his duty) would have an external bad effect. By not fulfilling one's duty, one likewise creates a tendency toward the weakening of his own will, and he finds it harder to carry out the things he has made up his mind to do. On the other hand, the one who has been promised naturally loses faith in the promiser. A striking example on a large scale of the effect of not keeping one's word, or promises, can be seen from the conduct of the nations of the world. Each nation is arming itself in an alarming manner, while it promises to respect the rights and integrity of every other nation: if each has so promised, what need is there for any to arm themselves? There would have been no need, had each nation kept

faith with every other nation in the past. Thus we see the tremendous importance of keeping one's promises—once made. A good rule might be to think well, before making promises, as to whether they can be fulfilled; but once having made them, *carry them out.*

If animals have no individual consciousness, why do they show such distinct difference in capacity? Besides, one animal suffers in a bad environment and another enjoys a good one. How account for this?

Animals have no individuality in the sense that man has. Their consciousness may be termed "animal" consciousness, representing a certain grade of intelligence on the ladder of being. Only a reincarnating Divine Ego possesses the heritage of Self-consciousness. The forms in the animal kingdoms are created by the thoughts of man. Constantly we affect and change either for better or for worse these forms. In the *Secret Doctrine,* H.P.B. says that animals are materialized from the refuse of human matter. Since the thoughts of men are of infinite variety, it follows that there must be as great a variety in the species of animals as well as among individuals within the limitations of a species. Certain animals attract a certain kind of thought impressions, thus characterizing them as lazy, fierce, industrious, or whatever the quality of the impressions may be. This individualizes to a degree the animal kingdom, but only in terms of man's emanations. What is it that makes the tiger fierce, the sloth lazy, the ant industrious, others ruthlessly killing for the mere sake of destroying? In ages past when the "Builders" were planning the forms, all the kingdoms were in a sense impressed with original impulses. The changes since then have been the direct result of man's cycle of evolution. At present, all the kingdoms are thrown off balance by the wrong thought and action into which mankind has fallen. The selfishness of ages has destroyed the harmony of Nature. Even the crystals in mineral forms, we may imagine, are broken and irregular because of disorganization among men. Thus have we blurred the divine plan. "Man is the microcosm of the macrocosm", and in that sense he is creator of the entire world which surrounds him.

Whether animals suffer or not depends wholly upon the will and choice of man. The Karma of the kingdoms is governed by the choices man makes. They (the kingdoms) are in turn the instruments for returning to man his own Karma. We cannot imagine the animals as individuals, suffering different fates, as in the case with human beings, but must look upon them as extensions of our

own lower natures, indeed, as is the whole of life. The animal's feeling is developed to a higher complexity than the vegetable or mineral. All the lives imprisoned in forms below man are there for man's benefit and experience. This does not mean, however, that they are to be taken advantage of or used for our own benefit, for it also holds true that we are here to help on the whole of life, not merely our individual selves.

If I see someone doing something wrong, should I interfere? Isn't that the duty of the law? And won't the Karma of this person attend to his punishment, even if the law of the community does not reach him?

(*a*) The true Theosophist realizes that the Law of life is harmony, or justice. Knowing this, he always tries to preserve these qualities in the life which he contacts and influences. His very attitude, his ideas and thoughts are constantly affecting those around him. Thoughts have great power and may become forces for preserving the natural way of life, of harmony. The nature of the Law is that of Brotherhood; thus all action that is not brotherly is a breaking of the Law. If one sees wrong done, his action of interference should be brotherly, without a feeling of condemnation; he should also be certain that his action will not arouse greater disturbance and strife than existed before. But if he sees that it is the right and wise thing to do, then, most certainly he should interfere when he sees wrong being done to others.

But the way in which one "interferes" is all-important. He might first try to understand as far as possible the motives of the wrong-doer, and then sympathetically and intelligently attempt to influence him in the way which seems best under the circumstances. Such a task requires great insight and must be done with kindness, without arousing antagonism. Yes, the Law will take care of the effects: that is why we need not undertake to punish; but are we acquainted enough with the functions of the Law to state what is the duty of the Law and calmly wash our hands of the affair? What about our duty? Have we not, as Theosophists, pledged ourselves to help maintain peace and justice? Is not our duty whatever comes our way? Should we not concern ourselves with the warped vision of our brother? How do we know we are not the tool of the Law; in fact, how could it be else if each thought, each event has its place and purpose in the evolution of man? One's duty in such a case would be what his conscience and Higher Nature suggests to him. Whether the Law of the community

reaches the wrong-doer or not is not so important. We know the law of compensation; Karma will take care of the effects. However, H.P.B. says plainly in the *Key to Theosophy*, "Justice consists in doing no injury to any living being; but justice commands us also *never to allow injury to be done* to the many or even an innocent person, by *allowing* the *guilty* to go *unchecked*."

(*b*) Though he be caught and punished, judges and prisons seldom affect the causal moral nature of a violator of "man-made" laws. So would we not help the "criminals-beyond-reach" towards self-reformation by promulgating the doctrine of Karma which alone can rationalize ethics, rather than by any physical retaliation?

Every person reaps what he has sown: this is an axiomatic fundamental. At the moment of action, the consequence of thought and deed is indissolubly linked to the actor. The varying factors are time for the cycle's return, (a million years are as a day to the Law), and the channels or beings of whatever degree through whom the effect is transmitted back to its source. Thus there is no mysterious uncreated Nemesis whose duty it is to wreak vengeance upon its puny defiers. We are, all of us, bankers and brokers of destiny, drawing from individual, family, national and racial ledgers to settle myriad intertwined accounts. Not mere articled-clerks are we, bound to the behests of some demoniacal Croesus. You and I do not *have* to bankrupt a neighbor's hopes or pass traveler's cheques of hate. We always have the power of choice. When the Law "punishes", It need not act through us. What could be the purpose of self-consciousness, if not to condition ourselves to be vehicles of sound idea currencies; to be true financiers of love and service?

The *Bhagavad-Gita's* saying, "the duty of another is full of danger," makes trite any emphasizing of the need for discrimination when dealing with others. Each second brings its offering of choices; we are always acting with and upon infinite congeries of lives. Therefore, a specific example of the possibilities of "interference" when no "law" is adequate, may hurdle the barriers of abstract thought: Let us suppose that I am on a box-office line for a ball-game or a movie; and some bully shoves into the line ahead of me. Smug soliloquizing on the inexorable karmic return to this culprit, on the inefficacy of verbal or fistic remonstration with such an anti-social ruffian (?), (but more probably the fact that he is seven inches taller than I am), represses my ire, and I subside, saying, "Oh well, it doesn't matter anyway." Then, just in time, my theosophical good sense comes to the rescue; I smile wryly and specu-

late on causes and cures and how hard we shall have to work for Brotherhood. However, let this same bully push a smaller boy out of the line a few paces down; then, if he be as big as Carnera, I must cast aside that Oriental opiate, the spurious conception of what "action in inaction" means, and leap to the defense. After this modern St. George has subdued his dragon, there will be time to explain the "folly of his ways" to the miscreant . . . Maybe there's a wiser course than this chivalrously foolish impulse,—I don't know. But, I think that if I could maintain an inner calmness, this might be true "inaction in action".

A POINT OF VIEW

So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

It is not that you must rush madly or boldly out *to do, to do.* Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart. —*W.Q.J.*

TWO WORLDS

THERE are some who declaim that after all, the ethics of Theosophy tend but to a grander, wider self-interest; that to heed Karma is but to work for reward, to work to avoid punishment; that to serve all beings, however great the sacrifice, is again but to seek reward, since the service can never escape the confines of the Self, and must ever return to its center.

Men in truth know one another little; what is great sacrifice to one is not so to another; what is reward to one is pain to another. Said Mr. Judge himself, that though his life, wholly and incessantly absorbed into Theosophical work, without any of the enjoyments which alone make life worth while to most, was in reality not sacrifice, since in these other things he had no interest, while all this labor represented to him the joys of flowing energy, mistakenly sought by others in useless and chaotic activities. Now Mr. Judge, more than any living at the time, knew this was not the object; that no reward, no attained peace in the midst of effort or otherwise, represents That to which our efforts are bent. But Mr. Judge was, on the one hand, encouraging the faint-hearted to know that not all of joyous life is contained within the little walls of human objects; on the other, diverting attention from the personal conception of himself as a Sacrificer.

In truth the highest of our conceptions of sacrifice, of nobility, of wisdom, are only extensions of our illusory standards; only a quasi-etherealization of gross materiality. The whole of the powers, the objects, the life of Real Being, is set off in absolute contrast to all rewards and punishments, all goods and evils. Our little pairs of opposites, taken all together, form only one of a more fundamental pair—the life of this world, and the life of Real Being. It is by long alternations between pain and pleasure, good and evil, that the Self becomes aware of "something wrong" with *both* its pains and pleasures in this life; consequently, with both its goods and its evils, and its whole ethical system.

Karmic rewards and punishments are themselves part of the Great Illusion; or rather they are sign-posts left by the Self on its downward way into the matter created by Itself, only by right reading of which can the road be retraced, plus a new experience of the cosmic contrast between the Real and the Unreal. Once their meaning is known, they, as objects to be feared or desired, cease to be. The Absolute can be described only in pure negatives; Real Being

can be understood only as a pure negation of all the values between which men rebound from pleasure to pain and back again. It is only by the experience of this unreality that reality can be known, liberation be attained. Yet every picture of "liberation" we formulate to ourselves is illusory, some kind of "reward" in contrast to our present "punishments," something indeed to be "attained." In truth there is nothing to attain, nothing to "gain," nothing to fear or desire. Yet the world of desires and fears *has* to exist, else that which is its contrast could exist but as pure unconscious negation.

To That, however, both our "rewards" and our "punishments" are opposites; or, to anthropomorphize it, "evils." The step from one to the other world is a dreadful one, because it necessitates an interval in which the values of this world vanish, while returning memory, returning mastery of the other, has not yet dawned. To the man it seems that all his efforts, his sufferings, his joys and his sacrifices, have but ended in annihilation.

Then, retiring confused and frightened to the world of matter, from which he finds the flavor forever gone, regaining some modicum of equilibrium amid his fear, it comes to him that in the midst of what he thought negation and annihilation, something *did* happen; that instead of having gazed upon a blank wall, he had a momentary taste of an existence so intense that everything else must henceforth seem pale and bootless, of value only when and if some modicum of reminiscence, involving its inevitable little degree of approach to reality, can be extracted from it. But henceforth all the complex disquisitions of the philosophers about ethics, all the books which seek to confine Reality in words, will be like the meaningless babble of little children.

ADVICE OF MANY ADEPTS

Here is the advice given by many Adepts: every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul. For by this practice you will gradually kill the false notion which lurks inside that the false is the true, and the true is the false. By persistence in this, by submitting your daily thoughts each night to the judgment of your Higher Self, you will at last gain light. —*W.Q.J.*

"THE TIDAL WAVE"

(Concluded from July)

And that awakening may be more widespread than we realize. Writes the editor of *Harpers* in regard to the article under discussion:

> " 'Dark Years' by Homer H. Shannon is unusual only in quality. Through the past three years a steadily increasing stream of manuscripts of this sort has been coming into our office. Most of them have been written by young men and all deal with one phase or another of the same problem—how can we live more abundantly in the present appalling state of our world? It is significant that in almost every case religion has been dismissed as offering no aid. It is too often forgotten that these young men and the millions behind them, yet in school and so far inarticulate but faced with the same problem and a far more uncertain chance of earning a living, will be the middle-aged citizenry of tomorrow . . . calm and detachment are hardly likely to be attained in the well of bitterness in which innumerable younger people now find themselves."

These young people are crying, "This is the world that our fathers have left us!" What kind of a world will they, *we, leave to our sons?* The writer of "Dark Years", returning from the war at twenty, inscribed in his notebook something of his hopes for the future, formulated something of the personal philosophy which was to be, he had hoped, the basis of his life:

> "In the absence of a concept any more mystical, I said that, if there were any point in being a man rather than a horse, then it was to exercise those faculties, to cultivate those appetites and potentialities that differentiated me from a horse. I was young then and said that imagination and intelligence should be expanded. . . . I felt deeply and passionately that my personal mission on this earth, in so far as it could be rationally apprehended, was to bring to the highest perfection possible those essentially human faculties which I thought man possessed as distinguished from the rest of the animal kingdom."

And now, fifteen years later, he takes account, to find that spirit dying with the past—

> "The insistent monotony of the wash of waters over the personality nearly effaces, for periods, the conviction of indi-

> viduality. At least it is so with me. The great majority of days, after youth and wonderment, biologically, are lived through are so filled with a banality that all talk of purpose, meaning, and high morality seems a strange sort of cant."

The question which he poses, most fundamental of all no matter what the circumstances or setting, is this: " . . . can a man soon to be thirty-five, living in a modern metropolis with a wife and family, get sufficient hold on the substance of self, the essential substance, and in relation to the other main factors, so that he can extricate himself from the entanglements of the present?"

The answer, as Mr. Shannon perceives, "is to be found on the inside . . . one of the things which fifteen years have taught me . . . is that I have the power to shape that outside world, that I have the power to give it authority or to withhold authority from it."

And the guide in this struggle—where is that to be found? "Theology, along old lines, is out so far as I am concerned. Philosophy seems no less bankrupt, if it is looked to to give comfort and aid to the harassed wanderer in the grotesquely artificial canyons of the galvanic modern city."

While he is charitable enough to the Christian dogmas of the past, giving them the dubious value of a "complex of religious mysticism and social philosophy which grew out of the original Christian inspiration," and which, he says, "did make, over the long period and in a rough utilitarian way, for the perpetuation of this society, for its survival," the writer can no longer give credence to the "tergiversations of theology doctors working on the old materials," who offer "a world of negation rather than of assertion, whose character could only be explained by postulating another world to be capriciously won by a large measure of good luck and a rigorous observance of a tyrannical code of 'thou shalt nots'."

It is, however, to the religious spirit that he turns:

> "It would seem that in a very real sense the trouble is religious in its nature and origin. Some kind of spiritual guide is undoubtedly needed for healthy, satisfactory living; some insight or vision relating a man to his particular world must be ever present, behind and below the life process, if there is to be any framework to which the personal values from which the drama of life is spun can be fastened."

Sensing the need for a solution more deeply rooted in Truth than mere intellectual analysis, Mr. Shannon writes that "Some-

how those fifteen years have brought me to see clearly that I must place a greater reliance on instinct, on feeling, on intuition." That the true education, the unfoldment from within through the osmotic interchange of experience in all nature on all planes, of which the human ratiocinative process is but a consciously painstaking imitation, is something apart from mere "learning," he is well aware:

> "There are, I know, things that can be learned only by living; perceptions, ideas too complex to be arrived at through the purely logical faculties, but which, once understood, do not violate those logical faculties. That part of the mind employed in mathematics and science of necessity is equipped with a 'standard' keyboard. There are an endless number of subtle harmonies evoked by the whole personality that are beyond the reach of the fixed intervals of vibration connected to that keyboard."

The imagery of the soul cannot be withheld. More than a hundred years ago, Shelley, torn by the same thorns of life, cried aloud in anguished longing for the harmony of nature—

> "Make me thy lyre, even as the forest is:
> What if my leaves are falling like its own?
> The tumult of thy mighty harmonies
> Will take from both a deep autumnal tone,
> Sweet though in sadness . . . . "

But today there is the key to all mystery, the key that is the gift to all who will answer that soul searching question—

> "Hast thou complied with all the rules, O thou of lofty hopes?
>
> "Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes.
>
> "Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding-board; the hand that sweeps it, to the tuneful breath of the GREAT WORLD SOUL."

For the Theosophist, such articles as "Dark Years" are but the incontestable proofs of the reality of soul, and soul wisdom, met with in life. As voiced by the writer:

> "It seems to me that the essential source of my trouble is a need for some unshakable conviction of the importance of living, and of a way in which one should live. My sloth,

> my inconsecutiveness, my lack of discipline, it seems, all flow from the lack of a compelling spiritual illumination which will show me the path through the dark forest of the menacing half knowledge the mind achieves. . . ."
>
> "What I need most is faith in self and a capacity for living that faith. It is almost as though I had awakened from an evil mesmeric spell and discovered that I have wanted too much to be comfortable and at ease with my neighbors, have been too easy a prey of the little emotions; have, in fine, lived fifteen years without having lived in any more real sense than does the horse."

In the December *Harpers* were printed a few excerpts from the more than two hundred letters from readers commenting on Mr. Shannon's article. Summarizing the nature of these returns the editors remarked that barely one-third offered arguments favoring the Christian religion as a solution to his dilemma. Other correspondents reflected communist, rotarian, epicurean, rationalist and agnostic attitudes. One group is called "Philosophy, American Brand," as a loose definition of letters prescribing various personal panaceas. In this group, the editors say, the phrase "this is a transition period" is repeated scores of times. A few writers urge that Mr. Shannon "throw overboard his patent wishy-washy liberalism and fearlessly come over to the class struggle." The attitude of the editors themselves is revealed in one sentence: "There were those—not many—who recognized Mr. Shannon's dilemma and whose answer was, 'There is no answer.' " The expression of utter defeat by one of these—"a girl in Chicago"—gives voice to the inarticulate misery of millions:

> Long ago I looked about me and saw that most persons' lives were tragic or wasted. I saw no reason why mine should be otherwise. I am not sure I would want mine otherwise. Life is a series of frustrations, and why not? I do not mind being lost or defeated. I definitely have taken my place in the ranks of those who are. There is a bleak companionship among them, grim and curiously satisfying. I no longer search the faces about me on street cars or elevated trains. I sit and stare vacantly ahead as they do. Occasionally I exchange a covert glance with one of them. We know that there is no answer to the question our cultural superiors consider, as to why things are as they are. We know we can take it because we must, and to hell with the answer. There is a certain hesitant, fearful warmth of feeling among us as we recognize this lonely knowledge in the other. In

> being lost there is a sort of freedom. It is the freedom of no longer caring to be above the herd, no longer striving to live according to a certain culture or the ideas obtained from books.

Such is the bitter despondency of Arjuna in America. Can the voice of Krishna penetrate this gathering gloom of Dark Years? The responsibility rests with the true Theosophists in America.

The Hidden Will

Tramping in a mountain canyon, that point in the trail was reached where the flood-swollen torrent must be crossed. No bridge—not even a log. Stepping-stones submerged by a foot or more of white, racing water. But just below the normal crossing, marks on some giant boulders showed where someone had crossed, despite the overly-wide gaps between them.

The Student stopped, turned back—then hesitated and returned to the jump-off, weighing his chances. "Well, somebody has done it; maybe I can," he thought. And then, "I'll try."

Just as he was starting to, the hazardous nature of the crossing came home to him: the wide-spaced, slippery boulders; the strong, heavy current; the jagged rocks over which it raged; the possibilities—even probabilities of a nasty fall, and he alone in that wild canyon. All presented themselves, and all together, just at the very moment he was taking off for the first leap.

With them came the sure knowledge, born of experience, "If I think I can't, I *can't*. Confidence will do it"—almost like a voice, above the roaring of the waters. He leaped, regardless of the picture. He "saw" himself *over*, instead.

A succession of sure-footed leaps, and he *was* over.

> " . . . that power or faculty (the Will) is hidden, subtle, undiscoverable as to essence, and only visible in effect . . . it is absolutely colorless and varies in moral quality . . . it acts frequently without our knowledge."

INDEPENDENCE OR SELF-DEPENDENCE?

ONE of the things most clearly indicated by Theosophy is that the Self must be the object of our seeking if we would gain any knowledge worth while. Flashes of light from the Self may come frequently to earnest seekers and encourage by brightening up dark places, but rare flashes do not give the steady glow required to make truth apparent as a constant quality. Truth *is,* and facts *are* facts, but to know them for what they are necessitates becoming one with That which makes them what they are. This we are by nature, even though we know it not, but because evolution is ever progressive we are working to become consciously aware of our nature at all times.

Nature's great law provides the process for acquiring this awareness, first by natural impulse, then by self-induced and self-devised efforts, and the motive for seeking greater knowledge is furnished by universal human experience—karma—which, as it is gradually comprehended, makes for understanding and compassion. For the varied experiences undergone by each individual, while peculiar to each individual, are designed to bring about the same result; the experiences are proportioned to the subject's needs and his ability to undergo them.

We are prone to regard the human mind as of unlimited capacity for learning. So it may be, as regards the common educational process of learning by experience, contact, observation and repetition; there yet remains a knowledge to be acquired for which ordinary methods are useless. We are told of One Life, the unlimited and the all-pervasive deific essence of the Cosmos, and are then told that it is "unknowable." The nature of the ocean may, however, be known by the nature of the drop. So, also, "All that a man can know of the Supreme is what he knows in himself, through himself, by himself."

Once this idea begins to have its way in one's mind he stands alone for a time. All conceptions of an "outside" god are thrust aside and readjustment begins. No change occurs in the nature of the Perceiver, but the value of one's perceptions is greatly altered. We truly learn by experience; thence arise our perceptions. By means of personal experiences, we learn what is of value to us personally, but knowledge used only for personal ends is of little worth. Experience as related to the individual, taking no account of the numer-

ous other beings involved in and affected by its actions and reactions is of another nature than that which relates the effects of experiences perceived by the individual to *all* beings.

To one man, the value of a dollar is the amount of goods it will purchase for him; to another its value will be the experience it brings to each one through whose hands it passes. Something is to be learned when one shares his own experiences with another; yet, in the fuller understanding of theosophical law, we find that each being depends not only upon his own experiences for the gaining of knowledge, but the experiences undergone by other beings, in order that he may know anything, or be anything. "Independence" is a word not found in the theosophical glossary. We borrow it to describe a form of personal hallucination.

Considerations On Magic

Occultism and magic are not child's play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all . . . remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility. If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face this destiny, follow this guide and fear no evil. Otherwise it were far better that a millstone were hung about his neck, and he were cast into the depths of the sea. —*W.Q.J.*

STUDIES IN THE OCEAN OF THEOSOPHY

XXXIV

THEOSOPHY has fiery and quickening powers even for the listener who hears "with faith and not reviling"; while in the devotee the identical potencies represented in the formulations become aroused in the progress of time. Gradually, perhaps through the span of many lifetimes, unfamiliar powers are stirred into action, and inner perceptions—transcending those of the physical senses—are to be noted, so the Teachers state. The strangeness or the beauty of such sights and sounds tend to lure one to incautious lengths. For this realm is the "Hall of Learning", wherein the "Soul will find the blossoms of life, but under every flower a serpent coiled". Such an intermediate stage on the way to higher states of consciousness must necessarily be traversed—if wisely, yielding up much of value, but if unwisely, productive of evil. Hence the insistent warnings of all true Sages against the wiles and dangers of the astral plane.

These warnings, always needed by seekers of the Path of Knowledge, have significance today for all of Western birth; inasmuch as the present racial cycle and period of evolution must inevitably develop *psychism* in the peoples of the Occident, and particularly in America, where the new sub-race is forming and for which psychic capacities, now most mysterious to us, will be native. Doubtless, this natural cyclic development has been accelerated by the impact of the Theosophical Movement. However indifferent the general public may appear to be, the force of Theosophy is abroad, impelling the masses towards the point of choice between right and left. Thus the crying need for establishing sound bases for thought and true ideals for right action.

Accordingly, after setting forth Theosophy doctrinally, Mr. Judge finishes the "Ocean" by treating it as a system of Psychology. As such, safeguards are offered against the fallacies of the accepted schools as well as against alleged Western mysticism. At best, our so-called Psychology consists of the superficial investigation of minor functions and attributes of the mind with entire lack of apprehension of the un-plumbed depths beneath. True Psychology places little stress upon classification and permits of no dangerous experimentation with mental powers, but is the study of Man himself, and, in especial, of the laws and processes engaged in the movements of his

consciousness, not alone on this plane, but in the inner departments of his being—departments still unrecognized by orthodox psychologists of the day.

Far from being a creature of flesh, possessed of a mind, *Man,* as held by the Masters of Wisdom, "is the highest product of the whole system of evolution, and mirrors in himself every power, however wonderful or terrible, of Nature; by the very fact of being such a mirror he is a man." So approaching its study, Theosophy ever holds the integrity of the Soul inviolable. Based thus on moral fitness, its psychological investigation grants no intrustion into the mental privacy of the individual. This system holds no risks, since it confines itself to the presentation of *principles,* leaving each experimenter to gauge his own depths. Theosophy's research consists of self-search: "Man Know Thyself" is its injunction.

The inadequacy of Western psychology results from its materialistic bias, enshrouding the whole established order of things. Recent years find Science less blatant in its ridicule of the metaphysical and the Church more discreet in her forbiddings; but there is little evidence that this attitude is more than expediency. Both institutions are subject to their public, in the last analysis. Some educators, it is true, do dabble in experimentation with mental and psychic phenomena, much to the detriment of all concerned—psychoanalyzing, "where angels fear to tread", without any due respect for that greatest of mysteries, the Thinker, the Presence within.

The first innovation of the occult in this country came through the cult so mistakenly calling their teachings "Spiritualism". Neither the contempt of Science nor the shocked protests of the Church served to drive this strange adversary from the arena. Multitudes witnessed its phenomena and attested their genuineness. Then came H. P. B. in mighty defense against the cult's numerous defamers and giving corroboration of the validity of its phenomenal manifestations. But, more precious still were her scientific explanations of the phenomena. The defense was accepted, but the explanations rejected, together with H.P.B. herself, and the opportunity she so magnanimously offered. Thence, "Spiritualism" sank to the level of "spookism", "without the slightest shadow of a philosophy" and, in its ignorance and degradation, wreaking "dangers and damages" upon the human instruments involved in them. If by remote possibility Spiritualism has accomplished any good at all, this is more than off-set by the harm, "in the opinion of those disciples of the Lodge who would have man progress evenly and without ruin along his path of evolution."

The consequence of the whole Western situation is that it has no Psychology "worthy of the name". As regards matters smacking of the magical, both disbelief and blind belief obtain—neither, profitable. Disbelief can not stop psychic action; nor can blind belief use it wisely. As the waxing cycle arouses the awful potencies of the astral realms, irresponsibility must become increasingly sinister. Protection lies in *knowledge* alone, in the intelligent understanding of human nature and of Man's inherent "forces, laws, and powers", of which the phenomena present valuable evidence.

Law is the natural order of action; action is the expression of force; force emanates from beings. That Man is the spiritual power-house of the Universe is a fact scarcely dreamt of in Western lands, but long recognized in the East, where may be seen exhibitions of his powers "which would upset the theories of many a Western man of science". Perchance, when the occidental begins to cognize his innate greatness he will be more humble than he now is, in his great ignorance of Selfhood. For such cognizance involves the perception of a common Identity, and the common possession of attributes and capacities. Whatsoever is known or accomplished, every man of every race is potentially capable of the same. To think otherwise is to retard progress. The closed mind shuts the door in its own face.

Although Theosophy even now has gained but shallow foot-hold, yet its advent has wrought many changes. Even where hearts have felt it not, the impact of its living truth has broken mental moulds. Could it have remained uncontaminated, the attention paid to its merely intellectual concepts would have brought thousands by now to the discovery of the soul of the Teaching. But a dark shadow follows all constructive innovations. Soon, fragments of the Doctrine were snatched and used as nuclei for partial philosophies—labelled "original" and put forward for material gain and personal aggrandizement which invariably recommend practices opposed to the admonitions of the Teachers and are suicidal to spiritual unfoldment. A little concentration combined with a great deal of effrontery, made attractive by a smattering of mysticism, often serves to deceive even the learned and sceptical. These tangential lines are so much more appealing than the simple Path of sacrifice and service! In such ways, actual truths, purloined from the Wisdom-Teaching, become traps for the unwary—which is to say, the vast majority. How could people reared to believe all psychical powers to be necessarily fraudulent be other than unwary? Such unbe-

lievers, once convinced and having no inkling of risk or of moral issues at stake, become ready prey to cult-ism.

In the East, incredulity is precluded by a familiarity with spectacular phenomena demonstrating human magical powers. Yet after concentration of the mind has forced the embryo in the seed to sprout, grow, flower and fruit in the space of a few hours; or the performer has risen "in the air unsupported, like a bird"; what is accomplished? It would seem wasteful to draw upon such high potencies for mere entertainment; but, as proof of Man's innate creative capacities, any such performance might have value, especially if it were to shake some Western observer out of his complacency and convince him that he really has much still to learn.

The *blindness* of materialism is, in fact, a merciful provision of Nature. Note the alacrity with which self-styled instructors in "mind-reading" have sprung up, since its possibility has been established. There are advertisements of instruction not only in the reading of the mind, but also in how to gain control over it. But the Adepts deem it *roguery* even to look "into the secrets of another by means of this power", since "it is an invasion of the rights of the other person"—indeed, a "felony", heavily penalized by the great Law and the guardians of it, for which no bribery is possible. Understanding of this should go far towards safeguarding ethics and morals. Still, warnings are not enough; and until men embrace pure Philosophy and practice true Psychology, they "will not deem it wrong to commit felonies in fields where their weak human law has no effect". What is true of the abuse of mind-reading is, of course, equally true of any other occult faculty.

The Eastern faquir, it is true, exercises his great powers—although purely psychic and secondary—without necessarily living a highly spiritual life; but this is the fading after-glow of his race's glorious past, when these forces were generated by spiritual living. The East is like an aged man reverently brooding on the might and splendor that has been, while engaged in using what waning faculties remain to him. The West is like a callow youth, self-assertive and aggressive, who lays siege to anything appealing to his fancy, asking only, "Can I?" almost never, "Ought I?" But the youth must learn, and the old man re-incarnate to learn still more. When both East and West learn to hasten the growth of Altruism and to levitate desire and *hold* it high, both will come into the possession of powers now held in latency; but by neglecting the philosophical and scientific Doctrine of Unity, Law, and Brotherhood, they "put off the day when all may have these great powers for the use of all."

ON THE LOOKOUT

The Coming Question Again

In the process of building up our present catastrophes, applied science never tired of telling us about the synthetic paradise which was to be constructed by giving us "leisure" enough to develop our "spiritual" capacities — between times carefully explaining that "spirit" was but a superstitious term denoting the reactions of pure matter.

That "leisure" having fallen upon us catastrophically as mass unemployment and misery, the tune is rapidly changing; not so fast among scientists themselves as among industrialists and practical sociologists, who know all too well that the common man is neither an idealist or a genius.

Mr. Myron C. Taylor, financier, writing in the *Golden Book,* looks at the situation somewhat idealistically, yet with a comparatively level eye:

> In the brief time of three centuries we have wrought wonders, not the least of which is respite from arduous physical labors which were performed exclusively by man and by beast in the earlier days of our colonial life and down to a quite recent period.
>
> We are not entirely certain of the ultimate hours and days of labor that will prove desirable for men. We are faced with something which only a short time since we vainly sought and prayed that we might enjoy—and that is greater leisure. But we were perhaps thinking of it in terms only of ourselves, and not of those about us.

More Leisure

> We face a condition in which, generally, there will be more leisure in the community. The question before us next will be, how shall that leisure be employed? We are confronted with a testing period. The moral fiber of the community must either stand the strain of temptation accompanying greater leisure, or use that leisure in such ways as to reinvigorate the individual, to expand his life in many new directions, to cultivate his mind, to learn that there is a realm filled with great privileges and opportunities apart from the work of the world, in which he can become more understanding and more closely in touch with the infinite.

There is obvious a serious question in Mr. Taylor's mind here; more serious, perhaps, than expressed. Yet the means of finding the answer are obvious. *What is being done with leisure by those who now have it?* Mr. Taylor evidently sees that leisure *could* be used—as it is used by some—in a quest reaching far beyond the so-called "spiritual" and "cultural" benefits which seem to be the Ultima Thule of most of our thinkers.

> . . . Out of the fermentation caused by this upheaval will come, slowly but surely, plans and policies which in effect will adjust production to consumption and the relation of men and women to production. And from that point onward we will start upon another cycle in which opportunity for leisure will form a part, and through the proper use of leisure we may further develop a new American type which will find at last the golden key to all the hidden mysteries.

The Parting of the Ways

Most of our thinkers evidently see these forthcoming "choices" and "tests" as a national or mass matter; to them it seems either that the *nation* as a whole will go the way of sensuality, of drunkenness, self-indulgence, infinite ennui; or that the *nation* will seek the "golden key to all the hidden mysteries." Our so-called philosophers see but little of the fundamental differences between men; the great primal seven divisions accentuated now by ages of traveling in increasingly diversified individual roads. Seen side by side, seldom can the casual eye tell any difference. A nation is the periodic coming together of Egos having ancient ties in common, ancient debts to be paid one another. If anything is sure, it is that the great division in American mankind will not be caste nor occupation, whether considered spiritually, artistically, intellectually, or psychically. In times to come, no doubt, the great natural castes will rise inexorably, solidifying into permanent hereditary stratifications as they have always done in all nations.

Art in Primitive Taos

The amazing distribution—or mal-distribution—of talents in our social order is well illustrated by the interesting developments in Taos, New Mexico. The Taos Indians, some years ago, attracted sundry artists looking for colorful subjects. From this beginning the place grew into a sort of art colony. But the artistic impulse spread in a curious manner. We quote from *The Literary Digest:*

> It is safe to say that no younger painter has shown the freshness, the originality, which promises Taos a new importance equal to the old. When the big men now painting are gone, Taos will be a town of dilletantes, unless this artistic consciousness is going to develop along a new line.
>
> All Taos is art conscious. Everybody talks art, sees pictures, compares painters, learns that art can be more important than business. Pictures hang in curio shops, in hotels, in the bank, in a gallery.

But what seems "dilettante" to the professional, is an augury of considerable hope to those who realize so clearly that only in creative activity, however inept and poorly developed, lies any hope for a race.

AND IN PROLETARIAN VERMONT

> The art spirit has infected the proletarians, such as . . . among Vermont carpenters. . . .
>
> "If," says the real-estate man, "that painter can make carved furniture, so can I." And he can, and so he does. So does the chiropractor. Hinde, the blacksmith, who used to be a London bobby, makes trivets out of old horse-shoes, fireplace tools, lamps, and sconces, Bob Abbott in the garage uses his leisure to make delicate bud vases, sconces, and book-ends out of steel wire. Pearl Hockman, the truckman, employs his evenings in making brass candle-sticks and cedar furniture. He makes some very good things. . . .

ABORIGINAL AWAKENINGS

Oddly enough, the Taos Indians, unlike any other pueblo tribe, had originally no craft of their own, but have been fired up by the rising artistic impulse among the whites. Of one it is said:

> Albert not only posed, he watched. Evidently he concluded that he could do that too. So he borrowed bits of canvas and paint, and tried. Sure enough, he could make pictures of Taos Peak, of the pueblo by moonlight, of snow at Taos. He translated his Indian name, or some Indian name, as Albert Looking Elk, and he got himself all strung out as a painter. He was followed by others. Now many tourists buy these small pictures and the painters of the pueblo find that they have struck a line easier and more lucrative than farming.

Practically all foreigners and most American intellectuals would

laugh the idea to scorn; nevertheless it is a fact that a fundamental trait of the American people is artistic instinct; or, rather, at its present stage of development, a creative instinct. The truest of popular culture arises from the making of useful things, resting upon the peculiar pride which every man has in an object which he not only owns and uses, but has made with his own hands. Forever debarred from this sort of expression by the demands of a purely sensualistic civilization, which has given us but a mess of neurotic pottage in return for our creative birthright, the instinct has to find other expression; and it is not easy. Yet the man who creates not, is no man at all.

Creation, it is true, is a long way from Realization. But its proper exercise will keep the life currents pure against the day of understanding. To direct popular creation in right channels is no small part of Theosophic work.

Some Facts and Factors

A recapitulation of the "trial of Society" together with some added facts and remedial suggestions appears in the article: "Society Indicted for Neglecting Youth" in *The Literary Digest,* May 18, 1935. Says the writer:

> While Washington was moving to aid 2,000,000 of the country's unemployed youth, society was convicted by a jury in Orange, New Jersey, of what virtually amounted to criminal negligence of the post-War generation. . . .
>
> The specific counts on which society was found guilty were that it employed workers at starvation wages, failed to prepare youth for matrimony, forced youth to postpone marriage because of lack of employment, surrounded it with moral hazards, such as indecent literature and gambling devices; maintained a harsh attitude toward ex-convicts, and did not make full use of public buildings for recreation. . . .
>
> More than 12,000,000 young people, . . . according to United States Commissioner of Education . . . have reached employable age since October 1929, and a very large percentage of these "have not been able to take their places as producing and contributing citizens in our society."
>
> The Department of Labor has estimated that between 2,000,000 and 3,000,000 young men and women are neither in full-time school, nor in employment.
>
> "The prolonged thwarting of the natural desires and

> abilities of the nearly 3,000,000 unemployed youth . . . may result either in a rebellious spirit, or in a feeling of inferiority and despair from which some of them . . . will never recover."

MORALE AND EDUCATION

Suggested "remedial action" has been set down thus:

> "Unemployment among youth may be relieved by a program which is basically educational, and only in part remunerative. To relieve unemployment among young people, and, at the same time, to build their morale, the schools, with their equipment and personnel, are the agencies best fitted to carry out a combination guidance-education-recreation-work program."

MORAL RIGHT

Speaking on the subject of government and the welfare of the people, the New York *Sun* for May 11, 1935, observes in an editorial on "No Moral Right" with regard to some words of Senator Glass:

> In his speech of acceptance the Senator said something which warms the hearts of old-fashioned Americans:
>
> I have a distinct distaste for modern-day interpretation of the phrase, "public servant". To me it was never intended to mean abject subservience to the public will, however uninformed or misdirected. I prefer to think of a United States Senator as the representative of the sovereignty of his State and subject, every moment of his service, to the promptings of his own conscience and the preservation of his own intellectual integrity. He has no moral right to sacrifice either to the clamor of the multitude or to the decree of "titled consequence" wherever it may be enthroned. . . . The public man who permits himself to pause long enough to inquire whether a thing is popular or unpopular, instead of seeking to know whether it is right or wrong, is not only useless but dangerous to his country.
>
> Men whose courage and intelligence have been equally great have always said about what Senator Glass now says. When a choice of alternatives has become necessary they have chosen the one they believed right, saying, in effect, to their constituents: "You may overrule me if you desire, but I must act as conscience and judgment bid me." . . .
>
> It is a maxim of democratic government that the welfare

> of the people must be the supreme law. But somebody must be in a position to determine, when a question rises, in what that welfare consists.

"Trailing Clouds of Glory"

According to a paragraph in a scientific contemporary, (*Science News Letter,* March 23, 1935) out of forty children selected at random, 13% played with *imaginary companions.*

If modern "psychology" really reasoned things out, the remarkable power of the child to visualize and romanticize, reaching in some cases the intensity of the "eidetic phenomenon," or the power to create images which are actually *seen* externally as far as the eye of the child is concerned, would be a profound mystery indeed. For in all of its elements the power of imagination should be precisely the one requiring great mental development and long and full experience of the phenomena of life—*if the child began at birth.*

But it is no mystery at all in view of the fact that at birth we have on the average just spent about fifteen hundred years "playing with imaginary companions" and creating "eidetic" images, the sum total of which companions and images have constituted our whole Universe for the time being. This juvenile period of vivid imagination is simply a transition or adjustment overlap between one state of consciousness and another. In point of fact, the one is no more *real* than the other; except that in waking life many Monads share our jointly created illusions. Yet from the standpoint of the *Real,* our living companions are nearly as remote from *understanding* communion with us as are the dream-creations of Devachan.

Inheritance

Exceptionally observant travelers have "dropped upon" the real significance of the great complexity of social life and ceremonial among "primitive peoples." According to *Science News Letter,* March 23, 1935, the most complicated systems of kinship ever devised by the human race—and that is saying a great deal—are found among the "primitive" Australian natives. It is evident to anyone having a real ability to relate cause and effect, that a complex social life is of necessity the result of long ages of a social system. In most "primitive" tribes the arduous work of getting along with fellow-tribesmen without breach of punctilio, is such that the

white traveler first stands aghast at the idea of learning it, then gives up the struggle and settles down to the patronized social status of a well-meaning boor incapable of real *savoir faire.*

In the case of the Australians, complexity is least of all surprising; they are the last fallen remnant *of the first human civilization;* that of Lemuria, which built stone cities long ages before the first "animal ancestor" is supposed to have sneaked down out of the trees.

"SYMMES' HOLE"

Much can be gathered from phraseology and casual reference in a work, as to contemporary conditions and states of mind not directly dealt with therein.

The Ocean of Theosophy presents some phases quite irksome to the modern and especially the youthful mind; such as the extended space given to Biblical matters, in regard to most of which the "younger generation" is as innocent—thank Heaven—as a serpent is of feathers.

By studying the stress laid upon such matters and some others in the book, a valuable insight can be had as to the vast changes in the mind of the race which have taken place since 1893—changes the greater part of which have been directly and indirectly due to the work of which the *Ocean* is part.

In Chapter I there is set forth as an instance of what is known by the Adepts, "whether the earth is hollow or not;" a reference wholly gratuitous if not irritating to most moderns. It happens that in 1822 one Captain John Symmes, a former army officer—a breed remarkable for energetic eccentricities—conceived the idea that the earth was hollow and that an expedition to either of the Poles could "sail around the curve" and enter. Incredible as it may seem, Symmes clubs arose all over the country, petitioning Congress energetically—even angrily, to send an expedition to verify the theory. But for all that, it is the part of wisdom to consider that *all* is not yet known about the "innards" of the globe.

HUMAN GREEDS

The beginning of most of this destruction was the plowing up of great new areas of firm sod to make room for the wheat crops upon which we waxed fat at the expense of the miseries of Europe during the World War. For a temporary profit we have caused damages which will affect the lives of generations unborn—unless

we take immediate and effective measures to repair our foolishness.

The Karma of the Roosevelt Administration is much mixed; but to its credit it is the only one except that of the first Roosevelt to make serious efforts at co-operation with Nature for the benefit of the future.

But note well that the remedies pointed out—the only possible remedies—consist of abnegating our abuse of this land in favor of taking from Nature only that which she chooses to permit freely. There is no other way—in this or in any other human relation with Nature. It is true that we achieve the most spectacular seeming victories over Nature, from those of a medical science which undertakes to obviate our vices, weaknesses, and mistaken physiological habits, to the gutting of the earth with mine-shaft and well-casing for the limitless manufacture of playthings. For all such victories we pay bitter usury: in some cases we are suffering the consequences now and giving them some other names and origin; in others, the Karma must tarry long until we return under different conditions in a cycle of civilization where life will be nearly all paying, and garnering little indeed, in compensation for our present systematic attempt to make life entirely a matter of reaping with no sowing. It is the Karma which the Chinese and the Hindu formerly engendered and are presently "enjoying."

"Dust Storms"

The despised and "impractical" "tax-eaters" of the U. S. Department of Agriculture and of the U. S. Forest Service have warned against our follies in this respect for many years. A partial *resumé* of their cautions is contained in the following from *Science* of May 25, 1934, also printed long before the disastrous dust storms of the past few months, though after the first dust cloud to reach the Atlantic Ocean:

> Permanent damage to land as well as current damage to crops will result from such dust clouds, says the Forest Service, pointing out that although the dust storm is a new phenomenon to the people in the East, it is becoming increasingly common over wide areas of the Great Plains. For several years reports of wheat crops being blown out of the ground and highway and street traffic becoming snarled in clouds of dust have been coming from those regions, despite the fact that the velocities of winds do not seem to have increased. A statement recently issued by E. A. Sherman, associate forester of the Forest Service, said:

"That is the way deserts start. Excessive grazing, which destroys the protective vegetative cover and permits the ground to be trampled into dust, and the plowing up of naturally well sodded grazing lands for grain crops make it easy for the wind to whip away the dry soil and develop into a destructive dust storm. Wind erosion on the plains is like water erosion in states farther east in its power to destroy rich land in a few years and to transform broad stretches of country into devastated badlands.

"Unless more conservative grazing is practiced on semi-arid land and unless greater care is exercised in plowing up extensive areas for wheat production in regions subject to drought, desert conditions will begin, and once established, these lands can never be reclaimed.

"It is a mistake to cut down or burn up forests or to plow up sods in regions where the elements tend to cause accelerated erosion. Badly managed grazing may be equally destructive of land fertility, and carries with it menace of floods as well as dust storms. Within the last year or two, the country has also had examples of mud-flows from overgrazed ranges and from burned-off areas, which cost human lives and heavy property losses. The nation should take warning from the present disastrous dust storm, and adopt measures to avoid future damage."

The Forest Service recommends that serious consideration be given to the preservation of the areas thus threatened. Large areas of range and plowed lands should be revegetated, put back to growing grass. Good management requires that grazing and use of these lands should be regulated to prevent further destruction. . . .

THE IDEA AND THE FORM

We have at hand a clipping dated April 6, 1935, London, origin not given. (Would that our kind friends could always appreciate the sometimes vital value of full dates and origins!). London students may be in a position to verify some of the names therein given; the rest must take it for what it seems to be worth. The description is of the peculiar phenomena alleged to take place in the case of Mrs. E. F. Bullock, of Mosley Road, Levenshulme. The account runs in part:

Dr. Nandor Fodor, the well-known psychic investigator, described the remarkable results of tests to which Mrs. Bullock has already been subjected.

"In the presence of several independent people," he said,

"Mrs. Bullock was seated in a chair and a 40-watt red lamp shone in her face.

"In a very short time she passed into a trance. Immediately a series of extraordinary changes commenced to pass over her features.

"By some amazing convulsions of the facial muscles she suddenly turned into a Chinese before our eyes. Not only did her features become those of a Chinese but her whole attitude changed to that of the Oriental.

"Her fingers took on a tapering appearance, the nails seemed to become long and pointed like a Chinaman's.

"You can see it in the photographs which were taken. These infra-red plates prove that the change was no illusion. The camera does not record illusions.

"After that Mrs. Bullock's features passed rapidly through a number of changes. Several were Chinese, others were European and African type, old and young, with varying expressions.

"Some of them were actually recognized by people present genuinely resembling individuals they had known who were now dead."

> Mrs. Bullock first discovered her strange gift as the result of an experience which almost resulted in unnerving her permanently.

Child Prodigies

Their number appears to be somewhat on the increase, and yet there are vast differences between them. The periodicity of their appearance as shown by the various publications and announcements is becoming quite regular, although the expression of intelligence differs in nature and quality as well as in quantity. "Boy, 6, Scores Intelligence Rating; Knew Alphabet Backward Before He Was 2," reports the New York *Times,* December 3, 1934, and says:

> An intellectual prodigy "potentially brighter than many of our brightest men" has come under the observation of the Educational Clinic of City College . . .
>
> The lad's quotient was 196, giving him a mental age of nearly twice his actual years . . .
>
> The boy is above the height and weight norms of his age, is well nourished and has no organic defects. He started to walk at the age of 14 months and was talking quite fluently at 18 months. At 20 months "K" knew the alphabet and within a short time was able to recite it backward . . .

But an observation more to the point was made in an editorial

of the same paper on December 5, 1934, wherein it was observed: "Child Prodigies Disappoint," and said:

> Brooklyn loses no time in challenging Manhattan's 196 I.Q. child prodigy with a 230 I. Q. wonder of her own. There is still interest in such exceptional children, but it is not quite the same public interest as fifteen or twenty years ago. In those days when people heard of a child with an extraordinary Intelligence Quotient they wondered about the child. Now most of us wonder about the Intelligence Quotient.
>
> Doubts concerning the basic worth of the I. Q. would naturally grow as the novelty wore off; nothing escapes the test of experience. After the armistice hot battles were fought over the exact significance of the I. Q. tests in the draft army. The average man, however, is most likely to ask what has become of the child prodigies of fifteen and twenty years ago when the Intelligence Quotient made its debut. The record shows nothing to get excited about.

Again, "3 Prodigies Heard in Virtuoso Roles" were reported in the same issue of the *Times:* a 9-year-old pianist, a 13-year-old harpist and a 12-year-old cellist. There have been and continue to be others. Who shall say what the future has in store?

GENIUS—TRUE AND FALSE

Intellectual development is not necessarily a sign of true genius, and that is the reason why it so often fades out. Especially is this so when the intellect pertains only to names and forms, and not to the soul of things or to eternal truth and reality in the enduring, and not an evanescent sense. On the other hand real genius is seldom recognized because, as Theosophy shows, "The flame of genius is lit by . . . one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man, through its personality; so that what we call 'the manifestations of genius' in a person, are only the more or less successful efforts of that Ego to assert itself on the outward daily life of the latter." Such genius is truly natural and balanced, not unnatural or one-sided, fleeting and evanescent.